THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire" (ISAIAH 66: 15).

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ETERNAL MAN.

THERE are many ideas advanced by eminent authorities concerning the origin of man and the true nature of his existence. So diverse are the various theories, that many Christians have been led astray by them. Recently, one of America's esteemed educators and theologians, Lyman Abbott, who succeeded Henry Ward Beecher to the pulpit of Plymouth Church, Brooklyn, U.S.A., has related in his "Reminiscences," the great change and progress there have been in the world during his long life. He was born in the year 1835. After telling how electricity had replaced candles, how sanitary engineering has been created, how surgery has accomplished the almost impossible, he continues by stating that theology and philosophy have been revolutionized by the doctrine of evolution, and that by the doctrine of evolution "the antiquity of man has been carried back thousands of years by scientific discovery; for the fall of man and his recovery has been substituted the ascent of man from a previous animal order." He, though at one time a distinguished reverend, has gone through every form of scepticism, and, finally, has absolutely "jilted" Christianity for modern science. For him, Darwin, with his theory of the evolution of man from the animal order, has entirely undermined the revelations of God concerning the origin of man, and the divinity of our Savior's mission.

Naturally, if there had been no fall of man, there would be no need of a redemption. If any individual accepts the theory of man's evolving from the lower species of animals, it will necessitate his rejection of the redemption through Christ, because there would never have been a fall of man through Adam, and hence no need of redemption through Christ.

Many learned men have been in the same dilemma as Lyman Abbott. It is primarily because of a lack of a true understanding of man, and his relation to deity, that men have "jilted" the revelations of God, and accepted the theories of the renowned Darwin and others. Darwin, of course, brings forth a great deal of evidence in support of the theory that through descent, with modification, all "animals have descended from, at most, only four or five progenitors, and plants from an equal, or lesser, number," and he "would infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form into which life was first breathed" (*The Origin of Species*, pp. 444-5). But even though Darwin advances this theory, and quotes evidences to substantiate it, he realized, a great deal more than many of his followers, the grave objections to it, and admitted, time after time, that they are almost insuperable.

But even though his theory were true, we would have no better understanding of the origin of life, because it starts with the theory that life was first breathed into some sort of inanimate, or lifeless matter, out of which man eventually evolved. And again, there is that unsurpassable gulf existing between the human beings and the animal species, that can never be bridged over by the learning of the advocates of the Darwinian evolution (See *Applied Psychology*, by John William Taylor, chap. 2-5).

Let us reflect for a moment upon the God-revealed theory—which explains the nature of life before it entered the body, and also after it departs from the body, at death—and see if there is any reason for replacing it with the theory of Darwin, which explains neither.

There are some things which, as far as human understanding can comprehend, have never had a beginning, and will never have an end. Matter is one of these things. Scientists now hold that the elements are eternal. "Mormon" theology stated this as a fact in the year 1833 (Doc. and Cov. 93: 33). As matter is eternal, so, likewise, is man; or, I might be more precise by saying that mind, or intelligence, the true part of man, is eternal, and never had a beginning.

Abraham elucidates the eternal nature of the spirit, or intelligence, of men, by saying that they "have no beginning; and existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal" (Book of Abraham 3: 18). In a vision, the Lord showed unto Abraham "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones" (Book of Abraham 3: 22). The spiritual body is in the exact likeness of the earthly body, so that, if we could discern spiritual beings, we should be able to see that they resembled earthly beings in every organ and feature. We cannot see spiritual things, because of the veil of mortality which

has been drawn over our eyes. The brother of Jared, a righteous prophet, because of his godliness, was allowed to see—through the veil of mortality—a pre-existent spiritual being. To him it resembled a fleshy being; so like unto the natural man is the spiritual man (Ether 3: 8-16).

God, the eternal Father, is the Father of the spirits of all men, we being His offspring (Acts 17: 29). It is through Him that we were organized, or begotten, with spiritual bodies. The beautiful, inspired song informs us that in this "first primeval childhood" we were nurtured and taught how to use intelligently our begotten, spiritual bodies, just as a child in this world is taught how to use properly its fleshy body. We learned the many new, spiritual lessons that this state of existence had in store for us.

It was through the medium of the spiritual body that man could now transmit and gain knowledge and satisfy his desires. He could come in contact with, and master the spiritual things in life, and gain knowledge through his spiritual senses of seeing, hearing, tasting, smelling, and feeling.

In the many ages of this existence, the Father had numerous children, because we, who are living on this earth, were all His spiritual children in heaven. God, the eternal Father, is the Father of the spirits of all men (Heb. 12: 9; Matt. 6: 9). Jesus Christ was the firstborn of God's spiritual children (Col. 1: 15; John 8: 58; Heb. 1: 6), and hence, because of inheriting the spiritual birthright (Heb. 1: 2), and because of possessing a super-intelligence and wisdom, and having His plan for the salvation of man approved and accepted by the Father (Moses 4: 1, 2; Abraham 3: 27), He was chosen by the Father, to become one of the three who composed the holy governing council of the celestial heaven, where God and His sons and daughters dwelt. It was through Christ that the Father created the many planetary systems, or earths, and all things that exist on them, whether "visible or invisible" (Col. 1: 16; John 1: 1-3).

There were all other grades and degrees of characters in heaven, from that of the loving and sacrificing Redeemer to the proud, haughty, and power-seeking Lucifer, Satan, or the son of the morning, who was eventually cast out with all his followers, because of their wilful and persistent rebellion against the Father and His work (Rev. 12: 7-13; Doc. and Cov. 29: 36). There were many righteous, noble, and God-fearing characters in heaven, and these, such as Jeremiah and Abraham, were recognized by the Lord and ordained by Him to be prophets to the people, when they should come to the earth (Jer. 1: 5; Book of Abraham 3: 23).

We all rejoiced in the heavens when the earth was organized by the Lord, because we knew that the earthly career was essential for us eventually to gain a fulness of joy and become like unto the Father, who had begotten our spiritual bodies (Job. 38: 4-7). The body and spirit of man separated cannot receive a fulness of joy

(Doc. and Cov. 93: 33-35). Therefore, it was necessary that all the Father's spiritual children should pass through mortality and obtain the earthly bodies necessary for their advancement and exaltation.

Man is a "progressive and evolving being, and is where he is that he may learn, that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances." Thus James Allen beautifully states man's eternal and progressive nature. A majority of the spirits learned the spiritual lesson of that existence, and it was now their privilege to be "added upon" and gain the experiences and blessings of an existence in mortality (Book of Abraham 3: 26).

Now we may pass from our spiritual life to our present earthly life. We shall find that man, instead of descending from the ape species, as many suppose, in reality comes from the spiritual preexistence. Each one of God's spiritual children enters into the body of an infant child born into the world. The spirit is the life of the child.

Adam is our great forefather, and his great and important mission in this world was to begin supplying earthly bodies, or tabernacles, for God's spiritual children—to "be fruitful and multiply and replenish the earth" (Gen. 1: 27). The fall of Adam was just as necessary in God's great plan of bringing "to pass the immortality and eternal life of man" (Book of Moses 1: 39), as the redemption through Christ. "Adam fell that men might be" (II. Nephi 2: 25), and, undoubtedly, he realized the importance of what he was doing, when he broke the lesser law of God, to fulfil the greater one of multiplying and replenishing the earth. The Apostle Paul informs us that "Adam was not deceived in what he did" (II. Tim. 14: 7). He ate of the forbidden fruit, doubtless knowing that it would change his perfect and, probably, immortal body, to that of a body subject to decay and degeneracy. Adam was Michael, the mighty archangel, who had performed such valiant service, in heaven, for the Lord (Rev. 12: 7; Doc. and Cov. 27: 11; 29: 26).

The fruit was not suitable to the natures of these perfect beings, and a reaction took place, which made them subject to the disintegrating forces of nature, and eventually death. Although death had now come into the world, Adam had fulfilled his mission, and he and Eve rejoiced because they could perform their earthly mission of begetting bodies for God's spiritual children, and they knew they would be redeemed through the future sacrifice of Christ (Moses 5: 1-15). Thus it was through Adam and Eve, our great fore-parents, that man first obtained his earthly existence, and this existence is the one that we understand the most fully.

With the earthly body, with its earthly senses of seeing, hearing, feeling, tasting, and smelling, the mind or spirit of man can com-

prehend and work with the earthly elements, so that this present life is one more glorious stage in man's eternal progression, without which even comparative perfection would be impossible.

(TO BE CONTINUED.)

AN ACCIDENT AND A MIRACULOUS CURE.

ONE of our saints, Mrs. Alexander, Chedgrave, of Norfolk, on June 4th, 1916, was returning from Bradford, where she had been spending a fortnight, and on alighting from a motor bus, opposite her own door (where her husband and son were anxiously awaiting her return), had the misfortune to be thrown violently to the ground by a motor car, the hooter of which she had not heard owing to the throbbing of the large engine of the bus. The violence was so great as to wrench the large brass cap off the front of the car, at the same time swinging a little child, whom Mrs. Alexander was leading by the hand, round under the car, where she soon emerged from the back unhurt, except for slight scratches. It was thought a parcel Mrs. Alexander was carrying at the time saved her from being killed outright; but the doctor found her suffering from internal hemorrhage, and three fractured ribs, one piece penetrating the lung. He called the husband on one side, and said, "I am very sorry, but your wife will not live twenty-four hours."

The family are all members of the Church, Mr. Alexander holding the office of an elder. He, therefore, immediately after the doctor's verdict, prayed that God would restore his wife to health again, at the same time administering to her in the name of God, and in the presence of three witnesses, one of whom afterwards declared, "It was a most impressive time. I am quite sure the Holy Ghost was present, I could feel His influence." She is not a member of the Church.

The doctor expressed surprise next morning on finding her still living, and, apparently, no better; but still said she could not possibly recover.

Mr. Alexander greatly desired the presence of the elders, and prayed earnestly that God would send them to him. He knew neither the names nor the addresses of the present elders. The nearest branch was ten miles away, and he had not seen them for some time. But on this particular day, President Werrett and Elder Yates were looking through the books in their quarters, when they saw the name of Mr. Alexander as a subscriber to the *Star*, and immediately decided to cycle over next day to make enquiries about him, and find out whether he was a "Mormon" or not.

This is how it happened that on the second day of Mrs. Alexander's accident, when she and her husband were both praying that God would send the elders, they walked into the house,

God himself guiding them to the right place. They had not been sent for, as above stated, and yet they were there just when most needed, a manifest token of God's guidance in answer to prayer. President Werret administered to Mrs. Alexander, and from that day she began to recover, and to-day she is enjoying excellent health, a few days ago walking fourteen miles to baptismal service.

I should like to add my own testimony to the above. I am one of the nurses that attended Mrs. Alexander, and was greatly impressed by the faith, love, and courage in the family, and frequently wondered to what religion they belonged. But it was not until during convalescence I learned that they were Latter-day Saints, and then we had many interesting conversations on the subject, until I fully realized they taught the true religion of the gospel in all its fulness, and I know of no other denomination that does so.

I was, therefore, baptized at Norwich by President Vern R. Ekins, and confirmed by Elder H. Alexander, on April 16th, 1916, and I know that the Church of Jesus Christ of Latter-day Saints is the chosen and blessed Church of God, and that the Prophet Joseph Smith was the instrument in the hands of God in restoring the gospel to the earth in these latter days. The Holy Spirit is given to each individual member, according to his or her faith, to lead them into all truth. My heart rejoices and praises God for all His goodness and mercy, that He led me to know His people, and revealed to me His will.

ANNIE M. AYDEN.

A "MORMON" ALPHABET.

A is for the Angel, in the midst of heaven flying,
With the "everlasting gospel," to a world in darkness lying.
B is for the Bible as the "Stick of Judah" known;
Also the Book of Mormon, as the "Stick of Ephraim" shown.
C is for Cumorah, where the plates of Nephi lay.
D is for "the Dawning of the great Millennial day."
E is for the Eleven witnesses who have us shown
The angel come from heaven, who cut out the "mountain stone."
F is for our Father, forevermore the same;
With whom we dwelt in heaven, ere to this sphere we came.
G is for the Godhead, which error seeks to mar.
The Father, Son, and Holy Ghost, three separate persons are.
H is for the Honor, that awaits the saints of God,
Who, by obedience to His will, the narrow way have trod.
I is for Illinois, where martyrs' blood was freely spilt;
The world had tried them often, but could find in them no guilt.
J is for Jerusalem, by prophets long foretold,
For all her tears and sorrows, her joy would be fourfold.
Her God will bring her "scattered seed," within her walls to dwell;
Her glory and her splendor, shall yet her past excel.

K is for the Kingdom, set up by God's own hand
Which shall break other kingdoms, while itself shall always stand
L is for "Latter-day," in which performed shall be
A "wondrous and a marvelous work," for all the world to see.
M is for the Mountains, on whose top "God's house" would stand,
And unto it the nations flow, from every clime and land.
N is for Nauvoo, where the saints once had their pleasant home,
But by their bitter enemies, were cruelly driven from.
O is for Order, that within God's holy house abounds,
In all its world-wide government, are heard no jarring sounds.
P is for the Priesthood, both the Higher and the Lesser given,
Which holds divine authority, restored again from heaven.
Q is for the Quorum, of which the twelve Apostles consist,
Without which the Church of Jesus Christ, on earth could not exist.
R is for the "Rock of Revelation," on which Christ to Peter did tell
That He would build His church, which should withstand the "gates of hell."
S is for the saviors, who on Zion's Mount are giving
Their labors for their loved ones dead, to link them with the living.
T is for Truth, which in the sacred Hill, by Joseph Smith was found.
U is for Urim and for Thummim there together bound.
V is for Vision, in which a glorious cloud of light,
Descended on the praying boy enwrapped in "darkest night."
The Father and the Son appeared—Oh, overwhelming thought!
Bestowing on his youthful head, the wisdom that he sought.
W is for Water, of which all men born must surely be
And also of the Spirit, if God's kingdom we would see.
X is for X(ex) "Mormons," who have apostatized,
And many things against the Church, in falsehood, have devised.
Y is for the Year, in which to Zion shall be given
The sign which shows the near approach of Christ our Lord from Heaven.
Z is for Zion, to every saint so dear
Where the "scattered blood of Israel," are gathering year by year.

Ireland. V. Dodds.

Some time ago the newspapers reported the loss, by an officer, of a diamond worth £120. It had fallen out of a ring, while the owner was hurrying to catch a train at Paddington station. Later in the evening the precious stone was found by a porter, after a great deal of search, and returned to the owner. It had fallen into a small hole in the wooden platform. Thousands had probably passed the spot where the precious gem had fallen, but none had seen it. They were not looking for gems. Many a foot had in all probability trampled on it. But it was undiscovered until someone came, who searched for it diligently. It is so with truth. Truth, costlier than diamonds, has been given to the world in the gospel; but the world passes it by, or tramples it in the dust. It is in too big a hurry to look for it. But he who seeks it finds it and is made happy in its possession.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 13, 1916.

EDITORIAL.

AN ANSWER TO AN IMPORTANT QUESTION.

THE subjoined letter from an *Inquirer* will be of general interest to our readers. The question he asks, is one that is uppermost in the thoughts of a great many, when they first hear the gospel and feel its convincing force. It is a natural question. We can sympathize with our friends who find themselves sinking on the troubled sea of doubt, when leaving the old, frail ship, in order to be with the Master, and it is earnestly hoped that a word of encouragement may prove helpful. Our friend writes:

"Some eleven years ago, I met a 'Mormon' missionary, and he greatly impressed me. In fact, I may say the impression of his goodness and sincerity has never left me, and whenever I have found people scoffing and abusing the Latter-day Saints, it has always grieved me.

"From your literature, and from that meeting with the 'Mormon' elder, I firmly believe the charges of impurity and polygamy which have been brought against your sect, to be utterly baseless and unfounded.

"I am now thirty-one years of age, and my religious convictions are as follows:

"1. I believe that God will reveal Himself, in time, to anyone who persistently endeavors to reach out unto Him.

"2. I believe that there are in every creed, whether 'Mormon,' Protestant, Roman Catholic, Buddhist, etc., numbers of good people who may quite legitimately be said to be 'saved,' and to be in touch with God; some, of course, to a greater degree than others.

"3. I believe that the avenues by which we may approach Him are many and various, and that no *one* sect can be said to be *the only right one.* I even go so far as to say that a man may never go to any place of worship, and yet be numbered amongst 'the chosen ones,' and God's arms are quite wide enough to embrace us all, from whichever direction we may run to Him.

"4. I believe that we all start life differently equipped, and from different points of the compass, as it were.

"5. In *one* sense, I believe that there is only one way, 'the narrow way of Scripture,' and that is with the humility of a child, and when I say that there are different avenues of approach to

Him, I mean that this humility is obtained by various agents—God's agents—to whatever creed they may or may not belong.

"My own belief is that it would probably be considerably more helpful to me if I lived amongst the 'Mormons,' as I believe their form of living would suit me, being more normal, healthy, and natural, and, so, more in accordance with God's will. And I consider that there are more good people in the 'Mormon' religion than in most religions.

"To declare myself a 'Mormon' would ruin my position and business. I have a wife, and a young family which I hope will increase.

"Do you consider I am wrong in not publishing abroad the fact of my belief in the 'Mormons'? If I did so, I have not the slightest hesitation in saying that I should starve, and my wife and family with me.

"At the present moment, I am not in touch with any place of worship, and I do not find them much use to me, as they have become degenerate.

"My method of worship is that of private prayer, and trying to see God in those around me.

"One day, when I can afford it, I hope to pay a visit to Salt Lake City, and confirm the study of your literature, and deepen the impression made on me by the 'Mormon' elder.

"Do you consider that I am doing wrong, in the meantime, by not openly embracing 'Mormonism'?

"It is quite impossible to make prejudiced people understand 'Mormonism,' and I am not equal to the task, as it is like butting my head against a stone wall. I feel that embracing it openly would not do the cause the slightest good, and I hesitate to sacrifice my wife and child.

"What do *you* think, and can you advise me?

"I ought to apologize for troubling you on the matter, but will not, because I feel sure that helping others is not a trouble, but a pleasure to you.

Inquirer."

As may be seen from this clear and concise statement of belief, *Inquirer* has grasped some important truths.

1. He believes that God does not confine His revelation of truth to a select, narrow few—an "upper ten," or even an "upper four hundred," but that in time He will reveal Himself to all who reach out unto Him. This is one of the great truths which the gospel reveals, but which Christendom in general, either denies or ignores. The Word of God teaches us that from the Son of God goes forth the "true Light, which lighteth every man that cometh into the world" (John 1:9). "Every man" includes Christians and Jews, Mohammedans and pagans; there is some light, some truth, everywhere. If human beings believe in immortality, in Provi-

dence, in a judgment hereafter, in virtue, in prayer, in benevolence, in brotherly affection, it is all due to that Light. It may be weak and uncertain in many places, owing to the heavy blinds of ignorance and prejudices that have been drawn across the windows of the soul, but there is no *absolute* darkness where any of the children of God live. There is, however, a great difference in the degree of light God's children enjoy, owing to how much of it they admit into their souls. For an illustration: Two men may live in the same town. One of them may have large windows that let in a volume of light, and make every room bright and cheerful. His house may be painted and clean, and in every way attractive and pleasant. The other may have but small windows, which the sun's rays penetrate but imperfectly, because of the accumulated layers of dirt; and the rooms may be untidy and dingy. That makes all the difference in the world. It is the same with regard to the spiritual condition of men. The Light shines for all, but all do not receive it in its fulness, because of the condition under which they live.

2. The second proposition is also true. There are many in all sects who are good, moral men and women, and they will all reap some reward for what good they are doing in this life. Even a cup of cold water given to a disciple, because he is a disciple, our Lord will acknowledge as given to Him.

There are, however, as the Scriptures teach, various degrees of reward hereafter. There are many mansions, or rather "rooms," in the house of the Father, and all do not contain the same degree of glory (John 14: 2). And St. Paul tells us that there are different glories in the resurrection, as there are different glories in the firmament, one being that of the sun, another that of the moon, and still another, that of the stars; and, furthermore, that even the stars differ in glory (I. Cor. 45: 41, 42).

3. The third proposition is only partly true. It is true that there are many avenues through which a man or woman may approach and communicate with God. There is prayer, for instance. Does God hear the Indian who, at the beginning of a perilous undertaking, commits himself to the care of the Great Spirit; or the Arabian wanderer in the desert, who, on his prayer-mat confesses his faith in Allah? Undoubtedly. Does He listen to the poor savage who fervently, though in ignorance, bows down before his crude fetish, as well as to His more enlightened children? There can be no doubt about that. But if by the word *sect* is meant *church*, it must be remembered that there is but *one* Church of Christ, and no more. There can be but one Church of Christ.

His Church is His kingdom, the kingdom of heaven, established on the earth. It is His form of government—the same as exists in heaven—given to the children of men. The Church is not a sect, a denomination among many; it is the beginning, the foundation of the Millennial kingdom which our Lord and Savior will establish

on the earth, when He comes. That is the reason why we teach that no man can organize the Church of Christ without His authority. He is the Lawgiver, the Judge, and the Executive in His kingdom, and neither of these functions can be performed legally by man, except as He delegates His authority to do so. Those to whom such authority is given, constitute the Priesthood —His Priesthood. If this is clear, it is readily understood that there can only be one Church of Christ.

By way of illustration. Let us suppose that Great Britain should undertake to establish the British government in some province in Asia, now under the domination of a tyrant. How would it be done? Officials would be appointed there with full authority to represent Great Britain. They would appoint the officers necessary to administer the law, and to enact and interpret laws. They would probably appoint teachers, and establish schools for the purpose of educating the people to the standards necessary for the performance of the duties of a British subject. But these officers and teachers would *all* have to be authorized by the *one* British government. There is only one, and can be only one British government. Men might come from France, or Turkey, or the United States, and claim to have authority, but if so, they would be frauds, even if they were better equipped in every other way for a position as ambassadors, because they were without authority.

It is the same in the kingdom of God. Christ, our Lord, has undertaken to set up His kingdom in this world. This earth is His, and, finally, all the kingdoms thereof will become His kingdom, during the Millennium. In order to accomplish this, He has sent His ambassadors and teachers to the children of men, to proclaim the coming of that kingdom, and to teach those who believe its principles. Those ambassadors and teachers, and all who accept the principles of the kingdom of Christ, are His Church. It is a visible, organized, active body of believers, with authorized officers, the Word, and the Sacraments of Christ. For these reasons there can be only one Church of Christ.

To say this, is not, however, to say that all who are outside the Church are bad, and must be totally lost. It is only to say that they are living under a form of government which is different from that of Christ. It will have an important bearing on the formation of their characters and their advancement. Under some governments, advancement is rapid; under others it is very slow, and never leads to perfect freedom. Contrast, for instance, the conditions under Turkish rule, with those under British. Only under the government of our Lord can the children of men advance toward that degree of perfection which makes them fit for celestial glory in the presence of the eternal Father and His Son.

4. The fourth proposition is true.

5. The fifth proposition also has a strong element of truth in it,

but the fact must be kept in view that man-made creeds are not of God, and that God's agents are those only who, like the prophets and apostles of old, have received from God a message to deliver to man, and have credentials to prove that God has sent them.

Having briefly considered the statements of belief made, we may endeavor to give an answer to the question which forms the important part of the letter. Our friend says that he is convinced that it would be considerably more helpful to him to live among the "Mormons," as a member of the Church, but if he should embrace "Mormonism," he would lose his position, and he and his family would face starvation. "Do you"—that is the question—"consider that I am doing wrong in the meantime by not openly embracing 'Mormonism?'"

That is rather a delicate question for us to answer for anyone but ourselves. It is one that any inquirer can best answer for himself, and he will commit no mistake, if he lays the matter before his heavenly Father in prayer, and asks for strength and guidance to "do what is right." That is a prayer that will not go unanswered, if offered in sincerity.

This might, perhaps, be a sufficient answer to the question under consideration, and the only one that really can be made, but it may be added that the underlying argument in favor of not acting in accordance with the light received, is not good. Is it so absolutely certain that our esteemed correspondent would starve, if he should join the Church? Is it certain that he can keep the position he has, as long as he does not confess "Mormonism"? In other words, could not our heavenly Father provide for him and his loved ones, whether he is a member of the Church or not? And, on the other hand, might he not lose his position, through sickness, or accident, even if he remains as he is? Are we not all dependent on our heavenly Father for health, for food, clothing, for the air we breathe, and everything? Why, then, should we argue that if we do the will of the Father we are sure to starve; but if we neglect doing what He commands, we may have what we need? What, then, becomes of our Savior's promise, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life"?

The fact of the matter is, that whenever a man is looking for the kingdom of God, the adversary paints the consequences in the darkest possible hues, in order to frighten the seeker after truth away from the entrance to it. There was an instance of this in the early days of the Church, when James Covill, a Baptist minister, came to the Prophet Joseph and signified his willingness to do whatever the Lord should require of him. The Lord gave him a revelation, through the Prophet; but he failed to obey. In another revelation, the Lord declared that "he received the word with gladness, but straightway Satan tempted him; and the fear

of persecution, and the cares of the world, caused him to reject the word" (Doc. and Cov., Secs. 39 and 40). There have been many cases of that kind.

On the other hand, thousands have forsaken everything and followed Christ, and although some of them may have suffered persecution and privations, yet the Lord has always made His promise good, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33).

May God bless our friend, and all who earnestly inquire after truth, that they may find the light, and then be granted faith to follow wherever it leads, in order that they may enjoy the sweet peace that passeth understanding.

J. M. S.

A POOR DEFENSE.

In a recent issue of the *Daily Chronicle* there is a report of a trial for manslaughter. The defendant submitted, through his lawyer, that, as he was under the influence of drink at the time the crime was committed, and since the State gave facilities for procuring drink, the State was really the guilty party. The judge, naturally, took the view that this argument was dangerous. The State, he said, required from its subjects reasonable self-control, and if it were to be said that the possibility of procuring intoxicating drink was an excuse for drunkenness to such an extent, that the State ought not to require persons so getting drunk, to be responsible, he was afraid that none of them would be very safe.

It would not do at all for persons to choose to disqualify themselves from restraint or self-control, by the consumption of strong drink, and to come into the court and say, "That is all very well, but you—the community—allowed me to have the drink, and I—the individual—cannot control myself, and consequently I am not responsible for my actions."

It was a new, and an extraordinarily dangerous suggestion, to his mind, that a drunken person was entitled to say to the State, "You made me drunk. Therefore on your head be the consequences of my act, and I should go free."

The judge was right. Drunkenness cannot be pleaded as an excuse for murder. Nobody has either the moral, or legal right to render himself irresponsible. And yet, the state will not be exonerated from blame when the question comes before the great Judge. He will certainly hold those responsible who have made it possible, under the law, for crime to be committed by men and women under the influence of drink.

There are other indictments against liquor. We have cases in every town and city, where the husband takes his hard-earned wages to the drink saloon, and in many cases he stays there until all, or nearly all, his money is gone. And his wife and children

are starving for food, and are almost naked. That man who gets drunk is not alone responsible.

It is our duty as Latter-day Saints, not only to abstain from every appearance of this, and every other evil; but, also, not to allow it in any shape or form to be brought into our homes, especially where there are children. I quote the following from the last conference report: "According to the *Kansas City Star*, Mrs. James Watson, editor and publisher of the Dearborn, Mo., *Democrat*, has the following suggestion to make to booze fighters: 'To the married man who cannot get along without his drinks, we suggest the following as a means of freedom from the bondage of the habit: Start a saloon in your own house. Be the only customer. You will have no license to pay. Go to your wife and give her $2 to buy a gallon of whisky, and remember there are sixty-nine drinks in one gallon. Buy your drinks from no one except your wife, and by the time the first gallon is gone, she will have $8 to put in the bank, and $2 to start business again. Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot, and marry a decent man and quit thinking about you.'"

London. W. E. ATTWOOD.

THE FATE OF PALESTINE AFTER THE WAR.

THAT millions are concerned about what is to become of Palestine and Jerusalem, the "Holy Land," is evident from the discussions of this theme found in leading periodicals. In the quarterly journal issued in Jerusalem by Pastor L. Schneller, he reports and discusses this problem of world-wide interest in the following way:

"Jerusalem has now become a great military center. The town and the public highways are crowded with soldiers and their equipment. Large camel caravans, fully loaded, come in from all directions. The cloisters and the pilgrim hospices in and around Jerusalem, and Bethlehem now harbor thousands of Turkish soldiers. The citadel of the city, with its two mighty towers dating back to the time of King Herod, is the scene of great things. Not since the days of the Crusader have such things been witnessed in this sacred territory. The government has, by compulsory purchase, secured from the French owners the railroads of the land, especially that from Joppa to Jerusalem. The Holy Land has again become what it was in the days of the great world powers of antiquity, Babylon, Assyria, and Egypt—the military and commercial gateway between Asia and Africa."

And who shall be in control of this gateway when the great war is over?

Pastor Schneller declares that more than one people and govern-

ment are speculating on how to secure this land. When at the beginning of the war the English missionaries left Palestine and went home, one of their leaders said: "England will never permit this country, so near to the Suez Canal, again to fall into any other than English hands." The French are known to have historic claims, especially on Northern Palestine, particularly on the Lebanon, because of their interference in 1860 in favor of the Christians, when these were being massacred by the Druses. Orthodox Russia, which, more than any other country, venerates the sacred shrines of Palestine, is only too anxious to possess it, as thereby it would secure access to the Mediterranean.

The Jews constitute a fourth party that hopes for the possession of the Holy Land. It is the land of their ancestors. Jews can now settle down in the Holy Land almost without any formalities at all, and many are making use of this privilege. A leading Jewish organ, *Nowy Woschod,* declares that an immense immigration of Polish and Russian Jews is already setting in. Schneller says that it would not be a surprise to find in Palestine, within the next few years, as large a number of Jews as were found there in the times of the Old Testament kings and prophets.—Condensed from *Current Opinion* for June.

FROM THE MISSION FIELD.

Arrivals.—The following-named missionaries arrived for the British mission, July 2nd, 1916, per s.s. *St. Louis*: Joseph S. Nelson, Salt Lake City, Utah; Alma Moss, Antelope, Idaho; Arthur D. Evans, Ogden, Utah.

Appointments.—The elders who arrived for the British mission, July 2nd, 1916, have been appointed to labor in the following conferences: Joseph S. Nelson, Leeds; Alma Moss, Manchester; and Arthur D. Evans, Birmingham.

Changes in Conference Presidencies.—Elder Israel C. Barlow has been appointed to succeed Elder Irvin Call as president of the Manchester conference; and Elder Peter M. Hixson, to succeed Elder Thomas M. Argyle as president of the Hull conference.

Releases and Departures.—The following-named missionaries have been honorably released from their labors in the British mission, and sailed for home July 5th, 1916, per s.s. *Finland*: Irvin Call, Thomas M. Argyle, Lorin Passey, J. Kenneth Cannon, James D. Johnston, Vernon W. Dean, Elmer B. Edwards, Leonard J. Wayment, Raymond S. Knight. Two emigrants took passage on the same ship, the company being in charge of Elders Irvin Call, Thomas M. Argyle, and Vernon W. Dean.

Baptisms.—On Friday, June 30th, 1916, a baptismal service was held in the Latter-day Saints' Chapel, 23 Booth Street, Handsworth, Birmingham (Birmingham conference), when one soul was added to the fold of Christ. Elder J. Wesley Chipman officiated.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Monday, July 3rd, 1916, when two souls were added to the fold of Christ. President James Gunn McKay officiated.

On Sunday, July 2nd, 1916, at the public bath on Richmond Terrace, Blackburn (Liverpool conference), two persons were baptized by Elders Lester C. Pocock and Raymond S. Knight, and were confirmed members of the Church the same evening.

A baptismal service was held on June 28th, 1916, at 15a Wicklow Street, Dublin (Irish conference), when two persons were baptized into the Church of Christ. Elder William W. Kent officiated.

Successful Meetings.—Elder Howard J. Layton, clerk of the London conference, in a letter, dated London, July 3rd, says: "We are having splendid success with our open-air meetings. Each Sunday afternoon we hold a meeting in Finsbury Park, where we have good crowds, and find many who are willing to listen to the gospel. On the streets we also have large crowds, with only just enough opposition to cause interest among the people. Our hall meetings are also well attended, with a number of friends coming regularly. On Sunday, July 2nd, President James Gunn McKay visited St. Albans, where he held a very good meeting at the home of one of the saints. Heretofore we have had no organized branch there, but upon finding so many members who were willing to serve God, he proceeded to organize a branch, and left the saints feeling well, with much enthusiasm for the work of the Lord. In all branches the local brethren are stirred up to a realization of the work devolving upon them, and are shouldering the responsibility, and by going on circuit from branch to branch each Sunday, are pushing the work along, until the whole conference is permeated with the spirit of Joshua, 'As for me and my house, we will serve the Lord.'"

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